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Principally compiled by JOSEPH RANDALL.

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M.DCC.LXXXV.



A B R I E F  
A C C O U N T  
O F T H E

RISE, PROGRESS, and DISCIPLINE of the  
People called QUAKERS.

**A**BOUT the middle of the last Century, *George Fox*, of *Drayton*, in *Leicestershire*, a Man of a serious and religious Frame of Mind; visited many well-disposed People in the neighbouring Counties, preaching to them that *the secret Dictates of the Grace of GOD*, or *Light of CHRIST*, led directly to *Holiness* or Purity of Heart, and Purity of Heart to Heaven. This Teacher met with surprising success by his propagating this Scripture Doctrine; and his Followers were at first called *Children of the Light*. But the uncommon Fervency with which *Fox*, and his Friends, preached to piously-disposed People, so affected their Minds, that they frequently broke out into Tears, and trembled; for which, in Derision, they were called *Quakers*: But, as a Term of Good-nature and mutual Love that ought to subsist amongst *Christians*, they style themselves *Friends*. As I look upon it to be ungenerous to misrepresent the religious Tenets of any People; therefore I shall give the Principles of the *Quakers* from their own Accounts.

TRINITY.] They believe in the *Holy Three*, or *Trinity of the Father, Word, and Spirit*, according to the Scripture; and that these *Three*, are

truly and properly *One*; of *one Nature* as well as *Will*: But in this, and in other Points of Doctrine, they are very tender of quitting *Scripture Terms* for *Schoolmen's Phrases*; such as *distinct* and *separate Persons* and *Substances*, &c. are; from whence People are apt to entertain gross Ideas and Notions of the Father, Son and Holy Ghost. And they judge, that a curious Inquiry into these high and divine Relations, and other speculative Subjects, tho' ever so great Truths in themselves, tend little to Godliness, and less to Peace: And therefore they cannot gratify that Curiosity in themselves or others; *speculative Truths* being, in their judgment, to be sparingly and tenderly handled, and never to be made the Measure and Condition of Christian Communion. They believe that the SON, in the fulness of Time, came down from *Heaven*, and took upon Him, not the Nature of *Angels*, but the Seed of *Abraham*; was born of the *Virgin Mary*, suffered under *Pontius Pilate*, the cruel and shameful Death of the *Cross*, to be a Propitiation and Atonement for the Sins of the whole World; that he rose again the third Day, from the Dead, and ascended into *Heaven*, and is the Intercessor, Advocate and Mediator between GOD and Man; the *King*, *Priest*, and *Prophet* of His Church; the only *Author* of *Salvation* unto all that obey Him; true GOD and perfect MAN. That the HOLY GHOST proceedeth from the *Father* and the *Son*, the LORD and giver of *Light* to the Minds and Consciences of Men; the Sanctifier of the Heart; the inward Comforter of good Men; and Condemner of Evil Men; the safe Leader into all necessary Truth; the Guide sent us from *Heaven* to lead us thither.

FUTURE STATE.] They believe that *Heaven* is both a *Place* and *State* of inexpressible and endless





less Joy for the *Godly*; and *Hell* a *Place* and *State* of inexpressible and endless Misery for the *Wicked*, and such as forget GOD; an Earnest of each may be witnessed in this Life, but the Fulness in the World to come. And that GOD hath appointed a Day, in the which he will judge the World in Righteousness by JESUS CHRIST, and that then all in the Graves shall hear His Voice, and come forth, they that have done Good, to the Resurrection of Life, and they that have done Evil, to the Resurrection of Damnation; then this Corruptible shall put on Incorruption, this Mortal shall put on Immortality; the Body is sown a Natural Body, and raised a Spiritual Body.

HOLY SCRIPTURES.] They believe that the Holy Scriptures of the *Old* and *New Testament* are of *Divine Authority*, because Holy Men of GOD wrote them as they were moved by the Holy Ghost, wherefore they are profitable for Doctrine, for Reproof, and Instruction in Righteousness, that the Man of GOD may be thoroughly furnished unto all good Works; and they are able to make wise to Salvation, through Faith in JESUS CHRIST, and that they are therefore the only external Rule of Faith and Manners.

PRAYER.] They believe it to be their Interest and Duty to wait upon the LORD every Day, that they may pray to, and receive Strength from Him, and feel his heavenly Peace and Blessing to descend upon them. And that Right Prayer is the Expression, Speech, or Breathing of the Soul to its Creator, from a Sense both of its Wants and Duty; and this Prayer may be *Inward* or *Outward*. *Inward Prayer* is that *secret Turning of the Mind towards God*, whereby being secretly touched and awakened by the *Light of Christ* in the Conscience,

and bowed down under a Sense of its Unworthiness and Misery, the Soul looks up to GOD; and is constantly breathing forth some secret Desires and Aspirations towards him. It is in this Sense, that we are so frequently in Scripture commanded to *Pray continually*. Luke xviii. 1. 1. Theff. v. 17. Eph. vi. 18. Luke xxi. 36. Which cannot be understood of *Outward Prayer*, because it were impossible that Men should be always upon their Knees, expressing *Words of Prayer*, which would hinder them from the Exercise of those Duties no less positively commanded.

*Outward Prayer* is, when being thus in the Exercise of Inward Retirement, and feeling the Breathing of the Spirit of GOD to arise powerfully in the Soul, we receive Strength and Liberty to bring forth either audible *Sighs, Groans* or *Words*, and that either in Private in our Closets, in public Assemblies, or at Meat, &c. And as *Inward Prayer* is necessary at all Times, so as long as the Day of a Man's Visitation lasteth, he never wants some Influence, less or more, for the Practice of it; because he no sooner retires his Mind, and considers himself in God's presence, but he finds himself in the Practice of it.

But the *Outward Exercise of Prayer*, as it needs a greater Influence of the Spirit, it cannot be continually practised, nor can it be so readily and effectually performed, until the Mind be sometime acquainted with the *Inward*; therefore such as are watchful in their Minds, and much retired in the Exercise of this *Inward Prayer*, are more capable to be frequent in the Use of the *Outward*, because this Holy Influence doth more constantly attend them.

And

And tho' none ought to go about Prayer without this Motion; yet such as neglect Prayer, sin; but their Sin is, that they come not to that State, in which they may feel that which would lead them to pray. And some, thro' Neglect of this *Inward Watchfulness* and *Retiredness of Mind*, miss many precious Opportunities to pray, and thereby are guilty in the Sight of God\*.

Their Belief is, *That CHRIST, who is the Word that was with GOD, and was GOD, (and is so for ever) hath enlightened every Man that cometh into the World, with his own Light*, which leadeth directly to Holiness, or purity of Heart, and purity of Heart to Heaven. So that they assert the *Light of CHRIST* to be sufficient to save; that is, to *convince of Sin, lead out of it, and quicken the Soul in the Ways of Holiness*; and not to be a *natural Light*, otherwise than as all Men born into the World have a Measure of CHRIST's Light; and so it may, in a Sense, be said to be natural to all Men, because all Men have it coming into the World. For this Light is something else than the bare Understanding a Man hath as a rational Creature: Since, as such, Man cannot be a Light to himself, but has only a Capacity of seeing by Means of the Light with which CHRIST the Word enlighteneth him. For we can no more be a mental or intellectual Light to ourselves, than we are an external and corporeal Light to ourselves. But as the Sun in the Firmament is the Light of our Bodies, so the Light of the Divine Word is the Sun of our Souls, the glorious Luminary of the intellectual World; and they that walk in it will be led to Blessedness.

\* See Barclay's Apology, Proposition XI. Sect. 21. To which Treatise I refer my Reader for a more particular Account of their Principles.

They further say, That this Light within, is synonymous with the Holy Spirit, or Grace: For *Moses*, in the Old Testament, represents this divine Principle as the general Teacher of the antediluvian World, in these Words: *The LORD said, my Spirit shall not always strive with Man*, agreeable to the Prophet *Micah*: *He hath shewed thee, O Man, what is Good*. And in the New Testament, *St. John*, speaking of *CHRIST*, declares, that *He was the true Light, which lighteth every Man that cometh into the World*. And *St. Paul*, in like Manner, *That the Grace of GOD, which bringeth Salvation, hath appeared to all Men, teaching us, that, denying Ungodliness and worldly Lusts, we should live soberly, righteously and godly, in this present World*. Here the Divinity, Universality, and consequently the Sufficiency, of this inward Teacher is proved. And they hold, agreeable to the Tenth and Sixteenth Articles of the *Church*, That the Condition of Man after the Fall is such, that he cannot turn, and prepare himself by his own natural Strength, so as to have Power to do good Works, *Without the Grace of GOD*. And after we have received the Holy Ghost (supposed by the Church, to be conveyed by Baptism) we may depart from *Grace given*, and fall into Sin, and by [the Renewal of] the *Grace of GOD*, we may rise again, and amend our Lives; and, agreeable to the *Church*, that this Light, or Holy Spirit, leads to right Judgment in all Things, and into all Righteousness: And that the Incitements of the Grace or good Spirit of GOD are generally, and most certainly, distinguished by good Effects.

But altho' they assert the Spirit of GOD to be the Immediate Teacher, yet they are not against the Use of Means; to this Day, from the Beginning, they have been in the Practice of them.

But



But then they are such Means as are used in the *Life* and *Power* of GOD, and not in and from Man's mere Wit, Will, or carnal Invention, or Imitation. For Instance, they cannot own that to be a *Gospel-Ministry* that is without a *Gospel-Spirit*; or that such can be sent of GOD, that are not taught of GOD; or that they are fit to teach others what *Regeneration* and the Way to Heaven are, *that have never been born again themselves*; or that such can ever bring Souls to GOD, that are themselves Strangers to that *Baptism* of Fire, and the Holy Ghost; never having been circumcised with the Circumcision of the Heart in the Spirit; which is absolutely necessary to make a *true Jew*, or a *real Christian*, and much more the Requisite Qualification of a *Gospel-Ministry*. This *unexperienced* and *lifeless Ministry* is the only Ministry, and such the only Ministers, that the *Quakers* cannot own and receive, and therefore cannot maintain. For the *Ministry* and *Ministers*, that are according to the Scripture, they both own, respect and delight in, and are ready to assist and support in their Service of GOD. *Evangelical Means* and *Order* they love, and desire to keep: For they diligently assemble themselves together to wait upon GOD, to enable them to worship him, where they both *pray* and *prophecy*\*, One by One, as *prepared* and *moved* in their Hearts by his Spirit, and as any Thing is revealed to them, according to the Primitive Practice; otherwise they are silent before the LORD. For they profess this *Enlargement* of the Spirit as a general Gospel Privilege; and that, for the Edification of the Church, it pleases GOD now, as in the primitive Times, to give *peculiar Gifts* of the Spirit to

\* Prophecy in this Place is synonymous with Preach, as appears farther on.



some, to qualify them for the Ministry, and other Services: All which they apprehend is no more than what the established Church professes; since a Person cannot enter into Deacon's Orders without first declaring, that he *trusts* he is *inwardly* moved by the Holy Ghost to take upon him that Office and Ministration; and, when he advances higher into Priest's Orders, the Service that is then read, seems to be chosen on purpose to shew, that the various Gifts of the Spirit are still continued. But they say that Men ought to be very modest in their Pretensions to these *peculiar Gifts*; for that no Man has sufficient Grounds to think that he is called to the Ministry by the Holy Ghost, without feeling a pressing disinterested Love to the Brethren, with a Sense of Duty to GOD, like *St. Peter*, or *St. Paul*, to the Satisfaction of the Congregation or Meeting he belongs to. This, to them, seems to comprehend the Substance of the primitive Ordination in the Apostolic Age. And by the same Means that a Person can distinguish his *Vocation* to the *Ministry* at first, he may discover his *Call* to the Exercise of his *Gift* on any particular Occasion. The *Quakers* do all that is consistent with the Peace of the Church to preserve a *living* and *unspotted* Ministry, both by private and public Admonition at their Meetings of Ministers and Elders, where they discountenance all unbecoming Tones or Gestures.

WOMEN'S PREACHING.] With them Preaching is not confined to the Male Sex, as amongst others; for they believe that Women whom the LORD hath gifted for Gospel Ministry, may exercise their Gifts to Edification. They are not ignorant that the Apostle *Paul* said to the *Corinthians*, *Let your Women keep Silence in the Churches,*  
if

*if they will learn any thing, let them ask their Husbands at home.* 1 Cor. xiv. 34, 35. but it appears from the latter Part of the Text [*if they will learn any Thing*] that it could not relate to Preaching, but to such Women as from Indiscretion or Curiosity proposed Questions to the Church, and thereby caused more Confusion than Edification, and therefore 'tis for such Women, *a Shame to speak in the Church.* It might easily have happened by the Example and Persuasion of the *Jewish* Christians, that the *Gentile* Christian Churches might have a Mixture of the *Synagogue Form* of Public Worship amongst them, in which it was usual for any reputable Person to *dispute, enquire,* or ask Questions; which Privilege the *Corinthian* Women might think the Gospel entitled them to. Let it be also considered that these Words, *Let your Women keep Silence,* have a Tendency to the subjection which Women owe to their Husbands, for it is said there, that *they are commanded to be under Obedience,* verse 34. This the Apostle explains farther, in one of his Epistles to Timothy, where he saith, *Let the Woman learn in Silence with all Subjection; But I suffer not a Woman to teach, nor to usurp Authority over the Man.* 1 Tim. ii. 11, 12.

But that the Apostle did not forbid Women speaking to Edification in the Church; appears from his own Words, *Every Woman that prayeth or prophesieth with her Head uncovered, dishonoureth her Head.* 1 Cor. xi. 5. and they could not prophesy without Speaking; and it appears in the same Epistle that *Prophefying* means *Preaching*, for he says, *He that prophesieth speaketh unto Men to Edification, Exhortation and Comfort. He that speaketh in an unknown Tongue, edifieth himself, but he that prophesieth edifieth the Church.* 1 Cor. xiv. 3; 4. And tho' *Prophefying*, under the Old Covenant, seems

seems chiefly to signify a Predicting, yet it is credible that the ancient Prophets were also Preachers; and in the New Testament Language\* Prophefying chiefly means Preaching: As when the Apostle says, *Ye may all prophefy one by one. Brethren covet to prophefy.* 1 Cor. xiv. 31, 39. Hence we may easily understand what Kind of *Servant of the Church* Phebe was, and Tryphena, and Tryphosa, *who laboured in the Lord*, and Persis, *which laboured much in the Lord*, Rom. xvi. which is considerably more than what is said of that *Mary, who bestowed much Labour on the Apostles.* Also we read, Acts xxi. 8, 9. *Philip the Evangelist had four Daughters, Virgins, which did prophefy.* And in the aforesaid 16 chap. Rom. how significantly doth the Apostle call *Priscilla and Aquila, his Helpers in CHRIST JESUS.* And what he means by *his Helpers* in that Sense, we may see in Philip, iv. 3. where he speaks of *Women which laboured with him in the Gospel.* All this then being duly considered, the *Quakers* think it unlawful to forbid such Women to Preach, whom the LORD hath gifted, and who are of a godly Life and Conversation, since it appears sufficiently, that in the primitive Church they were not debarred from that Service. And as in those Days, so in ours, it hath evidently appeared, that some pious Women have had a very excellent Gift to the Edification of the Church. All which tends to the Glory of GOD, who is no Respector of Persons, and is pleased to make use of weak Instruments to shew forth his Praise.

BAPTISM.] *But contrary to the Episcopalian Church, and the general Opinion of Christians, they*

\* In Johnson's Dictionary it is defined thus. [To Prophefy v. n. 1. To utter Predictions. 2. To preach. A scriptural Sense.] See Ezek. xxxvii. 9. Ezra vi. 14. for an Example of the latter.

believe that neither *Water-Baptism*, nor *Eucharist*, are necessary to Salvation : For which they argue in this Manner, Whatever is truly and properly a Gospel Ordinance, they desire to own and practise : They confess indeed the Practice of *John's Baptism*, and the *Supper*, is to be found there ; but Practice only is no Institution, or sufficient Reason of Continuation. That they were then proper, they believe, it being a Time of Infancy, when the Mysteries of Truth lay yet couched, and folded up in Figures and Shadows, as is acknowledged by Protestants : But it is the *Quakers'* Belief that no *Figures* or *Signs* are perpetual, or of any new Institution under the Gospel-Administration, when CHRIST, who is the Substance of them, is come ; though this might have been indulged to young Converts in primitive Times, because of the Condescension of former Practices.

It were to overthrow the Gospel-Dispensation, and to make the coming of CHRIST of no Effect, to render *Signs* and *Figures* of the Nature of the Gospel, which is *inward*, *spiritual*, and *eternal*. If it be said, that they were used after the Coming of CHRIST, and his ascension too ; they answer : So were many *Jewish* Ceremonies not easily abolished, as Circumcision, &c. It is sufficient to them that Water-Baptism was *John's*, and not CHRIST's ; that JESUS never used it ; that it was no Part of *Paul's* Commission, which if it were Evangelical, and of duration, would certainly have been ; and that there is but *one Baptism*, as well as but *one Faith*, and *one Lord* ; and that Baptism ought to be of the same Nature with the Kingdom of which it is an Ordinance, and that is spiritual. The same holds also as to the Supper, both alluding to old *Jewish* Practices, and used as a Signification of a near and accomplishing

B

Work,



Work, viz. the *Substance* they represented. If any say, But CHRIST commanded that one of them should continue in Remembrance of him; we alledge, that he that said so, told his Disciples also, that he would come to them again; that some should not taste of Death 'till they saw him coming in the Kingdom; and that he that dwelleth with them should be in them; and that he would drink no more of this Fruit of the Vine 'till he should drink it new with them in the Kingdom of GOD: Which Kingdom is within, as may be read in Luke. He was the heavenly Bread, which they had not yet known, nor his Flesh and Blood, as they were to know them. So that tho' CHRIST was come to end all Signs, yet 'till he was known to be the Substance to the Soul, as the great Bread of Life from Heaven, Signs had their Service in them, to shew forth, and hold in Hand, and in Remembrance of CHRIST; especially to the People of that Day, whose Religion was attended with a Multitude of like Types, Shadows, and Signs of the one good Thing, and Substance of all, CHRIST manifested in his People. And that great Apostle Paul, says expressly of the Jewish Observations, That they were Shadows of the good Things to come, but the Substance was of CHRIST. Hence it is that the People called Quakers cannot be said to deny them, that is too hard a Word: But truly feeling in themselves the very Thing which is signified or pointed forth by outward Water, Bread and Wine, they leave them off as fulfilled in CHRIST, who is in them the Hope of their Glory: And henceforth they have but one Lord, one Faith, one Baptism, one Bread, and but one Cup of Blessings; and that is the New Wine of the Kingdom of GOD, which is within. The; further say, That as certain as GOD is infinitely good and wise, so certain are they that he will not oblige his Creatures to any Rules,



Rules, as *necessary* to eternal Salvation, but what are so plain, in all their Parts, that no thinking Man is likely to misunderstand them. Will our Father, which is in Heaven, lay Traps and Snares for the Perdition of his Creatures? When God made a Covenant with *Abraham*, respecting a temporal Inheritance, *Circumcision*, the Sign of that Covenant, was a Prescription so plain, that no Man differed with his Neighbour about the Sense of it. But as Christians *differ widely* about the Nature and Administration of the Sacraments, therefore they cannot be *necessary to Salvation*. The Benefit of these two Sacraments is, amongst Protestants, supposed to arise from their being *Signs* or *Means* of receiving *spiritual Grace*, to effect a Death unto Sin, and a new Birth unto Righteousness; But this spiritual Grace is freely communicated without them, as appears from many Places of Scripture, the Sixteenth Article of the *Church*, and divers Prayers in the *Common-Prayer-Book*.

WORSHIP.] As to divine Worship, the *Quakers* say, since the Divine Grace is sufficient, and always ready to open the Understanding, and animate the Affections of all well-disposed Persons, so far as is needful to establish them in Holiness, Christians would want little external Assistance in this Gospel-Day of *Light* and *Knowledge*, did they give due Attention to the Dictates of this *still-small Voice* in their Hearts: But the Cares and Concerns of this Life so much engage the Generality of Men, that they have but little Opportunity for Retirement; and therefore (were there no other) this is a substantial Reason for making at least one Day in seven as a general holy Sabbath, when by disengaging our Minds from all temporal Concerns, with the greatest Reverence

and Humiliation, we may assemble, as in the All-seeing Presence of the Divine Being, not so much to know his Will, as to see whether we have done it, and stand approved in his Sight. In this composed awful Frame of Mind, the *Divine Grace* clearly sets the true State of our Souls before us; and is ready to help our Infirmities to address the *Throne of Grace*, according to our several Exigencies, and real Conditions, whether for Pardon for past Sins, and Assistance against some disorderly Passion, or in secret Praises and Thanksgiving, both for the Mercies and Chastisements of our Heavenly Father. But the weakness of our Frame is such, that we find some Difficulty in being at all Times so well disposed as we ought; temporal Objects naturally cloud and stupify our Souls; and therefore Ministers may be of Service *sometimes*, to stir up the pure Mind by way of Remembrance; to exhort and rebuke such as forget God, and reject the Reproofs of the *inward Divine Monitor*, and also to promote mental and private Prayer, by public Invocation. But then they think it clear, that this good purpose is more effectually answered by a fervent Exhortation *now and then*, from one who feels a Divine Impulse on his Mind, seasonably and suitably to admonish Men, and to invoke the Divine Blessing, than to be always diverted from this *inward Exercise* by *external Performances*.

Our LORD, in his Conference with the Woman of *Samaria*, respecting *public Worship*, declares, that all outside Devotion, confined to Place and Form, is *unacceptable*; and he enjoins the Worship of the Mind or Spirit, with this most cogent Reason; GOD is a Spirit, and they that worship him must worship him in Spirit and in Truth. This is evidently the true Description of public

public Christian Worship; and nothing like a *Liturgy* being any where prescribed by CHRIST, or his Apostles, it follows, that this is the *Everlasting* and most *acceptable Worship* to Almighty GOD; and that therefore a sufficient Degree of the Divine Grace, for the Performance of public Devotion, will for ever be continued.

They are most heartily for Universal Liberty of Conscience, agreeable to Proposition XIV. in *Barclay's Apology*, which affirms that *the Power of the civil Magistrate doth not extend to Matters purely religious and pertaining to the Conscience*. And the Settlement of *Pennsylvania* was agreeable to this Principle; for by the Charter of Privileges, dated the 28th of *October*, 1701, granted and solemnly confirmed to the Inhabitants of that Province by *William Penn*, the original Patentee, (one of this People) 'tis expressly provided, that "All Persons who profess to believe in JESUS CHRIST, the Saviour of the World, shall be capable (notwithstanding their other Persuasions and Practices in Point of Conscience and Religion) to serve this Government in any Capacity, either *legislatively* or *executively*, he or they solemnly promising, when lawfully required, Allégiance to the King as Sovereign, and Fidelity to the Proprietary and Governor." The extensive Humanity of a Government so established, was an Encouragement to many of other Persuasions to go over and settle there.

They disapprove of War, as inconsistent with the Nature and Perfection of the Gospel, which most eminently consists in Peace, Love and Forgiveness, as predicted and described by the Evangelical Prophets *Isaiah* and *Micah*, and confirmed by the Judgment of the primitive Church, as *Bar-*

*clay* has made appear. And since so peaceable a State is both prophesied of, and promised as the Happiness of the latter Times, let not this People be thought *useless*, or *inconsistent* with Government, for introducing that *harmless, glorious* Way, to this distracted World; but rather as an *illustrious* Example, leading from War to universal Peace, and which has an apparent Tendency to reduce the World to a Family of Love, even almost to a Paradise again. Tho' the various Christian Nations are now so disordered, that in some Countries defensive War seems necessary to them in some important Cases, yet the *Quakers* believe that CHRIST, *the blessed Shepherd of his Flock*, will ever *preserve* the faithful *Followers* of his *Meekness*, and Disciples of his peaceable and forgiving Doctrine.

They also think these Words of CHRIST, *swear not at all*, amount to a Prohibition of solemn, as well as profane Swearing. So that it is for Christ's Sake that they cannot swear, who is the Truth, and has taught them to speak the Truth without an Oath. The Government accepts their *solemn Affirmations* instead of an Oath, and they are liable to the same Punishment, in Case of Untruth, that is due by Law to Perjury. They believe Magistracy to be an Ordinance of GOD, and that he that ruleth well is worthy of double Honour, and deserves to be much valued and esteemed: And the surest Token of Respect we can shew to Magistrates, is chearfully obeying all just Laws under their Government, and causing their Burden, or Charge, to sit light upon their Shoulders. And tho' they do not pull off their Hats, or use Forms of Salutations, yet they treat all Men with seriousness and Gentleness, tho' it be with Plainness, and their Superiors with a modest and respectful



pectful Distance. This is honouring of Government and Governors, and not empty Titles, servile and fantastic Gestures, insincere or unmeaning Forms of Salutation.

And to shew that they are a People that love Order and good Government, they carefully practise it amongst themselves. For their *Monthly Meetings* in the Country are often composed of several single Congregations, called *Particular Meetings*: These particular Meetings send Representatives to their Monthly Meeting, who are to report the State and Exigencies of their Meetings, and bring back Instructions to their next *preparative Meeting*, as it is called, from their preparing, collecting, and putting the Affairs of each particular Meeting in fit Order to be laid before the next Monthly Meeting. In every particular Meeting, two or more of the most elderly, sensible and exemplary Men, are generally appointed to oversee the Flock, to admonish and reprove, on Occasion; who are therefore called *Elders*. Before they enter upon Business at their Monthly Meetings, they commonly sit some Time in solemn Meditation, and sometimes one or more of their Ministers have a seasonable Word of Exhortation to the Congregation. When Worship is concluded, after the Minutes of the last Monthly Meeting are considered, every particular Meeting is called upon to declare their particular Exigencies, which are also duly considered. The general Heads of the Business of Monthly Meetings are, *Care of the Poor, orderly Walking, Integrity to their Profession, recording Births, Marriages, Burials, Certificates, Sufferings, &c.*

Disorderly Walkers and Backsliders are dealt with according to the Nature of the Case. If neither private Admonition, nor the Admonition of



of the *particular Meeting* has the desired Effect, to reclaim the Offender, he is complained of to the *Monthly Meeting*, and again he is intreated in Love to amend his Ways: But if no sufficient Tokens of Amendment appear in some Months after, or that the Offence be gross, the *particular Meeting* he belongs to is usually directed to draw up a *Testimonial of Denial* against him, and present it to the next Monthly Meeting, which, when approved of, is generally signed by the Clerk in behalf of the Meeting. These *Papers of Denial* are to be read in the Meeting the Defaulter belongs to, at the Conclusion of their Worship; and Copies thereof dispersed, if Occasion require, that the Public may be satisfied that the Society by no means approves of the Conduct of such unworthy Men. The following is a Copy of one against a Person for defrauding his Creditors:

“ Since this moral Precept of our LORD, *to do*  
 “ *by others as we would be done unto*, is such a  
 “ main Part of Christianity, as, without the due  
 “ Observation thereof, all the most specious shews  
 “ of Religion will avail us nothing, it becomes the  
 “ indispensable Duty of Christians in all Ages, as  
 “ much as in them lies, to see that their Assem-  
 “ blies are composed of such Men, whose upright  
 “ Carriage in their outward Dealings demonstrates  
 “ that they are sincere Disciples of JESUS CHRIST.  
 “ And inasmuch as we find, on due Enquiry and  
 “ Examination, that M. N. has been disregardful  
 “ of this plain and principal Law of our Divine  
 “ Lawgiver, by not delivering up his Effects a-  
 “ mongst his Creditors in due Time, to their great  
 “ Injury, and very great Discontent, as the Waste  
 “ of his Substance was entirely owing to Careless-  
 “ ness and Extravagancy, which Conduct he per-  
 “ fectly knew was also quite contrary to the good  
 “ Instructions, and wholesome Discipline, so pi-  
 “ ously and wisely recommended and settled by  
 “ our

“ our worthy Elders now at Rest ; we, therefore,  
 “ from a just Abhorrence of such Unrighteous-  
 “ nefs, hereby declare, that henceforth we do not  
 “ account him a Member of our Christian Church,  
 “ until he shew such Tokens of Repentance  
 “ as shall bear due Proportion to his Offence,  
 “ which we sincerely desire.”

Their quarterly Meetings consist of the Representatives sent from their several Monthly Meetings, who are to give an Account of the State of those Meetings ; after which the Exigencies of every Monthly Meeting are duly considered, and proper Expedients provided. There lies an Appeal from the Monthly Meeting to the Quarterly Meeting, and from this to the Yearly Meeting ; for if a Man be denied by a Monthly Meeting, either for *Disorderly Walking*, or not submitting Matters in Difference with another, to Arbitration, but will, without Consent of the Meeting, go to Law ; or, if an Award be made, and one of the Parties will not abide by it ; in such-like Cases, the Person who thinks himself aggrieved by the Judgment of the subordinate Meetings has a Right to appeal in *Ireland* to the Half-year's Meeting in *Dublin*, or if in *England*, to the Yearly Meeting at *London*, where the Case comes before a Committee of twelve, which is a changeable Committee, in which all the Counties take their turn, the Representatives of that County against whom an Appeal lies being excluded. If either Party intimate a Dissatisfaction with what the Committee has done, the Case is again considered, either before a larger Committee, or the whole Meeting, whose Judgment is final.

The Yearly Meeting is always held in *London* in *Whitsun-Week*, for no other Reason than because it is a well-known and suitable Time of the  
 Year

Year for the Brethren to come together from all Parts. This Meeting is composed of the Representatives sent from the Quarterly-Meetings, City-Correspondents and Ministers, with some from *Ireland* and *Scotland*. Here Accounts are received of the State of the Society in every part of the World where it exists, and proper Measures are concerted for every Emergency. The Representatives bring with them accounts from their respective Quarterly Meetings, informing the Yearly Meeting if Love and Unity be preserved ; if Care be taken in the religious Education of their Youth ; if the Poor are provided for ; if they keep to their Testimony against paying *Tithes*, and bearing *Arms* ; if they pay the King his *Duties*, *Customs*, and *Excise* ; and forbear to deal in Goods suspected to be *run*.—This is a most edifying Time, because it generally brings to the City their most eminent Ministers and Elders from all Parts. Their Meeting is concluded with a printed Epistle, setting forth the State of the Society, with some seasonable Advice.

CUSTOMS.] As a Preservative against Pride, Superfluity or Extravagancy, the *Quakers* think it best to keep to a decent Plainness in their Apparel ; a Desire after Variety, and New Fashions, being apt to engage the Mind too much about the outward adorning, to the neglect of what is more worthy, *the Cultivation of good Moral Habits*, such as the most valuable adorning of a *meek and quiet Spirit*, which is, in the Sight of God, of great Price : They also look upon Mourning Habits to be no better at Bottom than disguised Pride and Pomp, frequently used where no real Sorrow is ; and they think the most certain Token of Respect to our departed Friends, is to love and cherish those they loved, and by our whole

whole Deportment to demonstrate, that we really revere their Memory. They disapprove, for the like Reasons, of all costly Furniture of Houses, luxurious Tables, Sports, Plays, and drinking Healths; which last has an evident Tendency to excessive Drinking, Quarrels, and Flattery.

When two Persons declare their Intentions of Marriage before a Monthly Meeting, these Questions are put: Are you clear of all others, and have you the Consent of your Parents or Friends concerned? To which, if they cannot answer in the Affirmative, an intire Stop is put to their Proceedings: And, however full in the Affirmative their Answer may be, their Parents must either personally, or by a duly witnessed Certificate, confirm their Answer. And the Meeting also frequently appoints two Men, and two Women, to make due Enquiry concerning their Clearness from all others, and make Report thereof to the next Monthly Meeting; when, if no sufficient Reason appear to the contrary, they have Consent to proceed to the Solemnization of their Marriage, in a Meeting for Worship; and two persons are nominated to attend it, to see that good Order be kept, and make Report to the next Monthly Meeting.

On the Day of Marriage, they usually sit in the most conspicuous Place of the Meeting, with their Relations and Friends about them. After some Time for solemn Meditation on the important Contract they are going to enter into with each other, and perhaps after a seasonable Exhortation and Prayer by one or more of the Ministers, they stand up, and take each other by the Hand in a solemn Manner, and the Man audibly declares to this Purpose: " Friends, in the Fear of the LORD,  
 " and in the Presence of this Assembly, whom I  
 " desire to be my Witnesses, I take *M. N.* to be my  
 " Wife,





“ Wife, promising, thro’ Divine Assistance, to be  
“ unto her a loving and faithful Husband, ’till  
“ Death separate us.” Then the Woman makes  
the like Declaration. After which one audibly  
reads a Certificate, setting forth the aforesaid or-  
derly Proceedings of this Couple at the Monthly  
Meetings, and the solemn Words of the Marriage  
Contract; to which the new-married People set  
their Hands first, and then (as Witnesses) their  
near Relations and Friends, with as many of the  
Congregation as please. The Original belongs to  
the Bride and Bridegroom; but a true Copy is  
registered in the Monthly-meeting Books. Pa-  
rents name their own Children; and in some Places  
they have a printed Certificate, setting forth the  
Names of the Parents and Child, with the Time  
of its Birth, which is signed by the Midwife, and  
some of the Company present; which Certificate  
is filed in the proper Meeting, and a fair Copy en-  
tered in the Book of Births. Their Burials are  
also registered. Neither their Ministers, nor those  
who have the principal Care of the Society, enjoy  
any pecuniary Emoluments or Advantages.

In conducting a Funeral, if it be not inconveni-  
ent, the Body of the deceased is sometimes carried  
to a Meeting-House, where probably some of their  
Ministers preach to the Congregation. The Corpse,  
which is laid in a *plain Coffin*, is generally carried  
to the Grave by such as come to pay their last  
Office of Love to their departed Friend. At the  
Ground, the Corpse being set down by the Grave-  
side in solemn Silence, they pause awhile before  
they inter it, that the Minds of the Spectators  
may be the more deeply touched with a Sense of  
their approaching Exit, and their future State.  
And here sometimes a Minister has a seasonable  
Word of Exhortation to the Auditory.

F I N I S.



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